

M1583
Friday, May 9, 1969
Santa Fe
Group I

Mr. Nyland: Okay. We'll turn it back on. Are the children taken care of?

What will we do tonight. What is the particular way in which you would like to talk about Work. There are usually two kinds: One is in the form of a little lecture where I do most of the talking; and the other is where you do most of the talking and asking questions which I then try to answer as concisely as possible, in which many times I fail simply because I would like to make an answer as clearly as I can and at the same time place it in a certain perspective regarding Work, or sometimes regarding ordinary life.

Both particular approaches have, of course, an advantage. When one has a certain lecture, there is a subject that one can develop and keep it at a certain level and logically connect one thing with another. When you have questions and answers, then you are dependent on the questions and the level indicated by the question, and that sometimes when the question is a little bit superficial it is difficult to bring it up to a certain level—that is, in the answer itself.

So you can choose what you would like. Because tomorrow evening it will be more like an open or a semi-open Group, and in that case it is better ... since I don't know the different people, it is better to have it more in the form of a lecture, or as Gurdjieff would call it, 'lecture-talk.' But tonight it's a little different; and I'm not counting, now, those who came from New York, because they've heard me already more than enough, and it is mostly, now, concentrating on Santa Fe, Albuquerque, or whatever now the present members are.

What do you want.

Questioner: Mr. Nyland? I'd like to ... to ask a question about two tapes, or the ideas in two tapes. Uh, I'm not certain of the numbers. I think they're 1507 and 1509—one in which you describe the way of Work in ABC, the other in which you describe, uh, another way of Work—

and the question I have is: Is it that one either does one way or the other of those two sources of the wish, or is it a mixture of both or some other possibility.

Mr. Nyland: Can you in the back hear what that question was about?

Response: No.

Mr. Nyland: In a general way, whenever one talks about Work and tries to explain what is needed for Work on oneself and one starts to talk about an Observation process in which, then, that kind of an Observation being done by the creation, first, of an 'I' and then 'I' giving ... giving to 'I' the necessity to 'Work,' as it were, to Work on oneself means that the 'I' is working on one, on what one is of a personality. And 'working on,' in this particular case only means a certain Observation or a registration of the existence of oneself as a personality, and that the 'I', in that sense when it Observes, has to be Impartial and that the Observation should be taking place at the moment when it actually is recorded.

We usually call this a little bit of an emotional and a little bit of an intellectual approach. Because it is quite logical to assume that if I want to record some facts, that I need a mental functioning for it. Facts of course can also be collected emotionally, but in order to clarify it for oneself—whatever this kind of an emotional fact is that I consider an experience of myself—I many times will try to formulate it in some way so that in my mind I know what is meant by a certain kind of a feeling.

Now, not every person is really inclined to try to define certain things first as a formulation. There are certain minds that really require first a formulation before they can go ahead, and if it isn't clear in their head and if the different reasons that are added to it, or the motivations, are not clearly defined for a person, or when the process of that what is necessary is not logically built up, then a person will want to insist that he knows a little bit more about theory than is perhaps good for him; and also that when he starts that, then he forgets certain things that are quite necessary in this whole process of Working on oneself.

Because in the first place if one wants to Work you say "I want to Work," it represents in oneself a certain wish for a change. That is, there has to be a dissatisfaction with the way one is, because otherwise there is no motivation whatsoever. If you are sufficiently satisfied with yourself, there never can be any desire for wanting to have something else. And when that particular kind of a level in which one lives in ordinary life and where one simply thinks and feels and does ordinary things—when that is sufficiently satisfying for oneself so that you don't

want to think about the possibility of a change than only a few minor ones in an ordinary unconscious state, then of course there is no desire whatsoever to have anything to do with the possibility of further growth.

When one wants to start with the idea of "I wish to Work on myself," the reason for wanting to Work is a dissatisfaction. That is sometimes a dissatisfaction and not willing to accept conditions as they are, and when one believes that one knows better or at least that a change ought to take place. That also includes that even if one is religiously adjusted, that one starts to pray to God for a change of the condition in which one's life is now being lived, that one objects to the conditions as they are now being presented, and that one resents the responsibilities which have been laid upon one.

Again, it doesn't matter what kind of a motivation there will be, but there has to be something that is dissatisfying to myself; and it may be a changing of conditions, it may be a definite knowledge of oneself of how one is, it may be, in relationships, certain problems that one has to face, in general it may be something that has to do with the future and not knowing what direction to go, and in a general way this kind of a dissatisfaction must be within a person as he happens to live on Earth without being able to explain immediately how it happens. And then when he tries to change it, he will find all kind of reasons why it has to be like that, and usually the reason is not to be found in him but in the conditions around him, or he will blame someone else, or sometimes when he is irreligious he will blame God for it.

The question is always first, that one has to understand that what one experiences in life is always what one is in life, and that even if the conditions are such that I accept them, that they start to influence me and that what I call a 'reaction' leaves a certain mark on myself in which my mind or my feeling will start to function; and as a result of those two being active in me, that then my body will take on definite postures or activities of a certain kind, or that my mouth will start talking about it or whatever reasoning processes I will want to use in order to explain such a condition and my objections towards it.

So when I say one wants to start with a 'clear picture' of what is needed, one has to have first an idea of what one is oneself in that what one is, and the dissatisfaction in which one happens to live. And one of the first requirements for Work is that I learn to accept the conditions of myself as they are, that I will not put the blame on the outside conditions as they affect me, and also that I don't blame even the condition of myself. Because then I make a

distinction between an unconscious state and a Conscious one, and since I want to go to a Conscious level, I will accept everything on the unconscious level as something that I must now accept. Because if I start to explain things or blame things, I continue to live on an unconscious level; and if my aim actually is to become Conscious, I must consider all conditions, every experience of myself, everything that I believe is subjective within me, I must consider it all of the same kind of value. And that therefore when we say an 'I' ought to "accept me as I am," I simply put exactly the same value on any kind of a form of manifestation or experience that I, as a personality, have experienced.

Therefore the rule: If I want to now make something that can help me, I have to have something that becomes Objective to myself. And when this Objective entity starts to function and it is then recording certain facts, that what is this 'I' is a means for me to obtain knowledge of myself which in myself is stored away in my memory.

Since I must start with a wish that is based on that what I would like to change, there are two ways by which I could approach this question. Because I can say I hope that I can find some means which will actually, as a result of my wish, become for me a guiding force and that therefore I would like, since it has to do with guidance and it has to do with shedding light on the conditions in which I live, it becomes very often a mental question of how could I conceive of that kind of a form in which then such guidance could be 'poured,' as it were, and which then would start to function for me as a light. Or the second possibility exists, that if I am emotionally adjusted and I believe that there is a possibility of a higher level of Being, that then I would feel that that what is higher than I am and what I might say belongs to God—at least to my God. The kind of an entity I also believe in as having a certain form of power over me, that I then wish contact with that kind of a higher level; and if, in this higher level I could actually engage my God to come down to me to tell me what to do, I would be extremely happy because that what I assume God to be is definitely not the subjectivity with which I am only too familiar.

So the second approach may be called a little more religious; but it definitely has in mind that there is something else outside of me which could be of help, and that all I then have to do is to create an opportunity for that outside, of a higher quality, to come in the presence of myself. And that I make that kind of a contact sometimes in prayer ... and sometimes I feel that it is not enough for me just to pray because it is not ... it is almost when I pray that it is a one-way street. I send certain things in the direction of God and I hope, of course, that He listens; and then when

I say God is God and He cannot really bother about me and I am a sinful person and for that reason I need a kind of a mediator or some kind of a help which can ‘translate,’ as it were, for me that what I am; so that in the eyes of God He will not receive immediately all the representations of my vices, then I say perhaps if Christ could function in that sense I would consider him the means by which I could reach Christ’s father, and I call that *my* God simply because God is too far away and I need someone else to guide me.

Now, that principle is quite correct, because when I am in ordinary life and I try to think about God, I don’t know anything about Him. At most what I can say: “He is not this and not that.” And the concepts that I attribute to God are of course completely theoretical. I have no idea what it is if I say He is ‘endless,’ because I cannot conceive of something that does not end. For me, on Earth everything ends, everything is drawn down to Earth. To say ‘away’ from Earth, I can only conceive of something that flies away. But even that has to be fed by means of an engine. When it rotates in the air—and fast enough—it can stay, as it were, ‘afloat’ in the air. As soon as the gasoline runs out, it comes down. And I find that if I, for myself, would like to grow wings, I don’t know how to make them. And even if I flutter along a little bit and I jump up, I always come down. So that therefore the reason why I want something that I wished to come down, I would have to beseech that what is higher than I am to come down to me, and I really do not know how to address Him than in a very general way, and when I say ‘God,’ I hope that at that time something is answered.

And with what do I receive an answer? Sometimes one says one’s ‘Conscience.’ But many times, of course, the Conscience that a Man has is already subjectively tinted, and I really do not know the difference between good and not good than only in a very general way: Whatever may be the ethics of ordinary life with which, of course, I am familiar, and whatever the church may tell me—that I ought to do this and ought to do that and not certain things that are forbidden by certain dogmas—or perhaps such a doctrine that it has become a law and I have to live in accordance with them.

And when I start questioning these things and I say “How can I reach God by means of prayer,” when I still have to use words which belong to the Earth and that I cannot put something in a thought that belongs to a higher form of Being than only, you might say, as a sigh wishing then that it would go up high enough and higher than a church tower, it is for me almost an impossibility, and all it produces in me: A certain state of devotion and quietness and remaining

silent, maybe, for a long time and trying to meditate in the meantime. And while I pray I am constantly bothered by everything that is in me, and the least little bit of a kind of a thought or a noise, or even somebody passing by or whatever happens, is more than enough for me to throw me off.

Now the question: If I want to find God, I will have to ask Him to come down to me, and I don't know how to approach Him. And I assume that He is then very much like I would be in my best states; and I call that, if I could be an 'ideal' Man: Who has responsibilities to fulfill in ordinary life on Earth, who is good in his relationships towards others, who is charitable and kind, who does not fly off the handle, who knows the right word at the right time, who can sympathize and who has tears in his eyes when it is necessary. And all these kind of things, and I say "*Is that* an image of God." And of course I say "No, it isn't." It is only a heightened result of certain thoughts and feelings I have about myself; and a picture of God, even if He is dressed up and even if I see Jesus as the so-called 'picture,' I cannot have belief in such things if I keep on being questioning. At the time when I stop questioning, of course in devotion I can be silent and then I can say "Not my will." But, I don't even know anything about God's Will; and even if, then what happens to me and I don't agree with it, I sometimes will rebel.

At the same time, that kind of quality should be present to me. But what are the requirements for that kind of an entity to come. You see, if I am a sinner and if I don't know, if I am unconscious I would like to pray to God to be present to me and then accept me as I am. And the way I try to come to that state of acceptance is by eliminating for myself all kind of thoughts and feelings about myself. And I say, then, that has to be an 'Objective' entity and also, in accepting me as I am, it has to be 'Impartial.' And also, when I say that that what I am and I wish God to come to me on Earth, He also, being God, must be free from all the bondage that I find myself in on Earth, and that therefore my emotional quality, in wishing for something to come down and to help me, has to be followed by an understanding of what I should do.

This—what I should do—is the mediator to reach God. And therefore when I say "I wish to Work on myself," that what is given as a means of reaching it is, for me, setting me free from the bondage of Earth, and because of this freedom that I could reach, I may be able to get into the presence of God. And that that what is Work functions in exactly the same way as the symbol of Christ; because he accepts me in the ordinary Christian belief that that what I am, by taking my sins on him and whatever other symbolism there may be used as a lamb, etc., etc., it doesn't

make very much difference; because in most cases when I pray I leave it to God anyhow, and I hope that I, a sinner, will be able to go through the eye of a needle.

The process that takes place in Man is then definitely an emotional one; because one wishes so fervently that there is a relationship towards that what is higher, and then in that fervent wish and the emotional intensity of that wish, it is possible that God can actually be there without telling me—that is, wishing in His presence to be what I think is acceptable to His presence. And this requirement is that I am what I am; that my thoughts are reduced to practically nothing; that my feelings will not interfere, and that if I possibly can become completely relaxed, that then that what is alive in me still can be acceptable to God. Because He will only recognize life, and not the form in which I happen to live as a human being; and for that reason I reduce every manifestation of myself, including my feelings and my thoughts, to a minimum so that what is left is just that what has a bare existence of myself, and then I say it would be 'easier' for God to actually look at me and accept me.

This, you might say, is an 'emotional' approach. It means I wish a presence. I wish something to be with me to guide me. I wish, with the intensity of an emotion, to have something in me that creates energy so that I can continue to live in the presence of that kind of light or in that kind of quality, or as if Heaven is on Earth for me, or as if that what is within me I discover to be Heaven within myself.

And, it is the same kind of principle that is involved when I create 'I'. 'I' becomes for me a kind of an entity—I call it 'Objective' as a faculty—trying to make it grow; to grow up, to actually fulfill, when it will grow up, a certain function for me also to become present to me as I now behave in an unconscious state. And I expect then this 'I' to tell me what I should be, and in that Participation in my daily task, I hope then that this 'I' is capable to act in such a way that that what is the influence on me becomes something that afterwards I will have changed and become Conscious and Conscientious.

That what 'I' must be if I create it, is of course the highest of what I can conceive intellectually as well as emotionally; and I call that 'I' in the 'image' of God, in the presence of me, when it becomes operative in regard to myself at the time when it starts to Observe me and gives me facts of an absolute kind for the necessity of my self-knowledge.

So the process is exactly the same, only I reach it a little bit differently in formulating on one hand, and in the other in intuitively accepting the possibility of a presence. The result is

always the presence of a certain kind. I call it now an ‘Objective’ kind, and that I define by the ability to be Impartial to me—that is, to accept myself as I am—and also, when it is in the image of God, to be free from the time that I live under. And that, of course, illustrates the whole idea of Simultaneity, or the instant of that what is needed for the recording of that what actually exists at that time; and for that I use the word that ‘moment,’ because the moment indicates I am freed from the time dimensions.

So when I say “I wish to Work,” all of me has to be there to wish. And when I now say in my mind the Objective faculty should start to function, it introduces a relationship towards my physical body, and, in that the three centers of myself are connected. And that is the result of the intellectual process, but when I say that what is now, and I hope God to be ‘present’ to me, in the first place has to be an emotional ... of an emotional quality. Because I cannot conceive of God unless I love Him or He loves me. And I say “What is there to love” and He, then, is present to my personality as a body and in which, then calling Him I verbalize to some extent that what is my need basing it on the necessity of that what I realize I am and I need Him, and again, in that same way all three centers are connected.

And when these three centers start to function in the personality of a Man and they are, as it were, ‘rotating’ from one to the other—or something takes place starting with a wish becoming intellectualized being the Observation process regarding the body which is the object, and again producing the wish producing the Observation producing the object—it circles around in a certain way. But when I start with God being present to my emotional state and it is then the state of my body where the presence happens to be and the formulation which happens to be in my brain, I also have a rotating process between the three different centers. And, when that is represented by a circle it doesn’t matter at what point of the circle I enter, when I once am on the circle there is the rotation as the result of a continued effort to Work on myself.

You cannot exclude one from the other. When one is a little bit more interested in the formulation it has to start with a wish; but again, the wish has to be in the application of that what I know, and when I start with an emotional state I also know that I cannot fool myself about the condition in which I am. Because I say I have a need for God to ‘come down’ to me and then I have to formulate a little bit, and it is as if when I talk then to myself and I try to consider the condition—the way I am—and I call it ‘sinful,’ that I also must know a little bit about what is sinful in me and what are the vices, and that I cannot help being a little bit more clear in my mind

even if my emotions predominate.

It both goes together, and at times one person will have both at the same time, and sometimes he flows over a little bit and becomes a little bit more intellectual and at other times he doesn't want to be intellectual because he says, intuitively, "I know that that what is the presence of God I should not try to describe, all I wish is for Him to be there so that then I receive the influence of His presence."

Now what other? Simple things of your Work. You don't talk enough.

New questioner: Mr. Nyland?

Mr. Nyland: Yeah.

Questioner: I'm not too clear about what I want to ask, but it seems ... I think I'm beginning to see that the ... that always the same thing comes up and gets in the way and that's the way I am.

Mr. Nyland: But that's exactly what you have to accept. It always will come up, because you cannot avoid it. If there is any kind of Observation process, or any kind of presence process, it always has to be what you are, and present to that.

Questioner: Right, but I ... I mean the things that prevent me even from trying to see myself.

Mr. Nyland: Well, then there is no wish. It is a fight. If I say I want to Work on myself, if I'm sincere I will Work.

Questioner: Yes.

Mr. Nyland: If I don't Work, I cannot say I want to Work. That is, I can say I want to Work, but I don't wish it enough that I will Work.

You have to look at the process as something that is within your means as dividing, at a certain time, energies which are necessary part for the maintenance of yourself as a personality and partly for the growth of the personality to become an Individual. Now, it all depends in the particular state in which I am and the particular level of Being which I reach, at what time I happen to think or feel about Work, what is then important for me. Because my life goes on and naturally it requires energy, and the thoughts and my feelings are all the time there.

Questioner: Yes.

Mr. Nyland: And when they require a great deal and I'm involved emotionally and whatever it is, or that there is an expenditure of energy because I'm angry or because I'm overjoyed or because I'm lazy or because there is really no activity whatsoever and I am at a very low level of myself, or that I worry or that there are thoughts in my mind which will not let me go—all of these are a

quantity of energy which has to be used for it, because I allow it.

Questioner: Right, I allow it.

Mr. Nyland: You allow it. And if I say "I don't allow it," I have to do something.

Questioner: Right.

Mr. Nyland: So I have...

Questioner: What I mean is, that I think I'm beginning to see that, uh, this will just keep going on and on and on and on unless I put my foot down.

Mr. Nyland: Yes.

Questioner: And it will always go in more or less the same pattern, and ... and...

Mr. Nyland: Which pattern.

Questioner: Um, the pattern peculiar to me.

Mr. Nyland: Yeah, of course, but it probably will be like that—you can Work; that at a certain moment you say, "Now it's enough, now I want to Work"—and then that, for one moment all the energy flows in a direction of evolution and there is just enough for that one little push, and then it runs dry.

I think in the beginning it's very difficult to try to continue a process and at the same time feed it. You see, if I have a battery, a battery can naturally be charged; but if I don't, it runs out; and at some times with a battery, or even with an ordinary generator, it goes by impulses and then it runs down. But if I have a generator connected with a battery, then it is possible that the battery retains its own voltage and amperage at a certain level. Because the charging generator takes care of that part of electricity. If I know, while I Work, how to generate more energy for the purpose of continuing to Work *then* I would have an even flow, but as long as I don't know it as yet, I will be subject to this pushing and retiring and pushing and retiring. As soon as I start to say "Yes" ... and particularly when I have to wait until I say, "Now it's enough, now I have to do something."

The attempts have to be spread over much more of the day in such a case, and that what is Work has to be regulated to apply to the conditions in which I am unconsciously. I have to learn a little bit more about how to use energy. I have to know that certain conditions are conducive and others are not. I have to know that perhaps at certain times my physical body will allow it easier than at other times. I know that there are certain stimuli that can help me. I also know that a superficial thought is of no use unless I put something of the thought to practice. With

other words, when I have my body and it is functioning, it varies in its own condition at different times in quite different ways, and dependent on what I receive from the outside and what I react to, that what requires energy for the maintenance of myself is a certain quantity of energy which I know that at times is high and at times is low.

When I say relax and reduce the activity of your physical body and de-tense your muscles and keep just as much energy there for being able to sit up straight or to walk slowly, or that what takes place in my mind that I don't want extraneous thoughts and I try to drain it and I try to drain my feeling—my solar plexus or whatever there may be in my heart—and I don't want any extra feelings about other people or even about myself to be there, then of course I accumulate a great possibility of extra energy which otherwise would have gone in an unconscious direction, and it can become available to me.

So when I have trouble that I don't have enough energy at certain times because I use it and it's all gone, I perhaps could change the state of myself. When I'm really in earnest about wanting to Work, I will have to take the time off to do that. I have to wait. In all kind of religious performances, in all kind of acquisitions of energies as exercises, I always have to allow time. I have to set it apart. Even in a week I have to have a Sunday. I mean, it is idiotic to think that I can just do it whenever I feel like it. It doesn't work that way. And when I say self-study which has to precede self-knowledge, it means that I try to find out what I am and under what conditions I really can Work and that other conditions I cannot Work ... I should not Work.

If it goes with this pulsation movement, I want to spread it out. I say the 'pulsation'; I want to have an even flow and there has to be some kind of a regulator for it, and it is as if I then stop the opening and have the pressure on one side flowing through the opening in the same kind of a way for a certain length of time, and make it equal to a current flowing at a definite level.

But, one has to find out. Different people will Work differently. And maybe at times if I say I want to become Aware of my voice or Aware of my movement, maybe I want to slow down and stop the energy that otherwise would be required by talking fast, or by having a deep breath taken in or a deep breath exhaled; and I say I'll do it just a little bit, and perhaps then I can save energy.

When I save energy in reducing the speed of my walk, something is left over. I have, within myself, the ability to accumulate energy in the form of a thought or a feeling without immediately expressing it; and mostly in my mind because my mind is used to not necessarily

expressing it; so I accumulate this kind of a wish in my mind with the knowledge that I know it is there and then, at the proper time I say I 'let out' a little bit, and that now has to go in the direction of the creation of 'I'.

It's a total process. I'm subject to energies to be used for different purposes, and when there is too much leakage in one direction, I shut it off. Consider yourself much more as a means through which you will be able to Work; that your body is there for a very definite purpose—as I say many times, as a laboratory in which you carry on experiments, chemistry or physics—and that with that you are, as a chemist, considering what kind of chemicals you will want to put together in your laboratory, and if your laboratory is dirty it may not function because it may create too much impurity in your experimentation.

All the different things that you want to do with your body, when the body is in good health, when it doesn't require too much and when it is in equilibrium, when your feelings are more or less even and not too much involved in anything really that requires too much energy and if to some extent you can still your mind and not allow too many thoughts or rationalizations or whatever takes places in the mind, not allow them to take place—then you become an instrument which can, at such a time, create much easier, in your laboratory, a condition which then in a chemical construction would be like a new product. And you put together your wish and you give it a form of your mind, and then the wish, as a chemical, is put to the test by the conversion of that what you wish to understand as Awareness, and there is the formation of a new product of chemistry with entirely different properties than before, and that happens to be your 'I'.

If one is really in earnest about wanting to Work, one can find any number of opportunities. If you see that certain things go a little too slow, you speed them up. If it is too fast, you reduce the speed. If you know that you are much too busy don't Work, wait 'til you have a good time. Don't ascribe all the time ... or describe for yourself that is what happened without doing anything about it. Try to learn that when you see that something is an obstacle, that immediately by association you will say, "I've got to remove it." If you don't do that, you stay on this side of the obstacle and nothing is dissolved.

Questioner: Yes.

Mr. Nyland: You see what I mean. The statement of a bad condition—you say, "ah poor me, I'm this and that, and so forth"—never will help you.

Questioner: No, but that's not what I mean. I mean...

Mr. Nyland: Yes, but you get stuck on the obstacle—that there is too much—and then it's gone. You use it without wisdom, and probably you use it at the wrong time. Select out of the day...

If I can ask you now: What are the best times for you that you can Work.

Questioner: Early in the morning.

Mr. Nyland: Okay. Then we take only early in the morning, and we concentrate with all the kind of energy, as represented by wish, only in the morning, and not dilute it for the rest of the day. Do that for two or three days. Then you change it and say, "Now I do it in the evening only." Then I will add to that, doing it noon or in the midday. Then you will say, "Now I do it the first time the thought of Work comes to me, I will translate it then in an attempt as if I become Aware." Then the next day you say, "At least ten times will I make an attempt to Work." At least ten and never mind the obstacle, I will stop everything I am doing and in that stopping I will start to realize that an 'I' can be Aware of my body.

Vary it much and much more than you do. There are a thousand and one ways of wishing to Work and to apply it in a certain way. It's not restricted to the five obvious forms of manifestations—of movement, facial expression and tone of voice, and so forth. Every time there is a moment that can be divided ... taken away from time itself, it will give you an opportunity to experience Endlessness. Every time. Every time you want to call on God, when you are in the right state He will answer.

All right?

Questioner: Yes.

Mr. Nyland: Okay.

Of course you can accumulate certain questions—also, that what you now listen to, and a few of the little explanations that go with it—will start, if you allow yourself, in yourself a certain state to appear. It depends entirely on what condition you are in and to what extent you would like to be affected. It depends a great deal, not so much on an intellectual realization of what you are. It depends on a form of hunger. That is, there has to be, in your emotional state, hunger pains. Something of your emotion must know that at times it has to be fed; and it is at that time that you then try, every once in a while, in ordinary life to still that kind of a hunger by becoming a talking machine, or that sometimes you want to go into any other kind of a form of physical expression, and you're on the wrong track. Because you don't solve the problem of

your emotions. All you do is to divert your energy into the other two centers and your emotions fall by the wayside and dry up.

When you want, in your emotional state, something to appear that can affect you emotionally, you can use your brain and you can use your physical center. In your brain you can have a concept of something that you love and that you wish to do with enthusiasm. You can always find something in a person for yourself, or when you talk to someone, which might engage him in such a way that he will say, "Yes, that's what I want to do, that's what I wanted to do all my life, I have never been able to do it." That is really what concerns me when I see that my life is expressed in that kind of a form. From there it becomes a little easier to look at the cause of that what creates in me enthusiasm; and when I now take my enthusiasm and I say I have no desire to live, then I ask myself "Do I have a desire for the continuation of my life when actually my life is emotionally touched," and many times you will see that it is not necessary to have your particular formulation for it, but you will be able to reach that what is you in reality, and it will give you at that time a desire to wish to continue that form of life.

This is for ordinary Man. An extraordinary Man is a Man who is developed in a little more than just the outside, surface life; in a Man in which there is an inner existence, a Man in which his essential qualities are not all atrophied and where there is a constant chaotic condition, almost, of trying to find what should be expressed and what should be kept in. In such a Man, he starts to consider what he has been doing to the outside world; and if he were in a condition, or had the ability, to use part of his essence, how much has he been able to put in that form of expression, how much has he been in control to allow an emotional quality in that what he is wanting to say, how much is there as a real wish to help when one physically helps a person, how much is there that I say I have a 'feeling' for Mankind that you illustrate by being kind to your neighbor.

Because this question—I love Mankind—of course is utter nonsense. You don't. Even your dog you will kick when he gets in your way. So don't talk too much about, "I love my neighbor and I love everybody, and I am a missionary and I want to convert the heathens because I care for them." That isn't true, and you must find out first what are your pure motivations. But there is a possibility that there is something in you that is devotional and that can become really interested in something that you find within yourself, and that you feel at times, almost I would say 'tenderly,' about that what you really are, and maybe at times you cannot express it at all and

you want to keep on feeling it and you hope then, by God, that you will be able to maintain it for some time. It is that time that I could become enthusiastic about the fact that such life exists in me.

These, I think, are ideas for an extraordinary Man who considers his inner life. There is still another form, and it includes both ordinary Man *and* extraordinary. That is when a Man works physically and he is doing a certain activity and it requires, on his part, real attention and perhaps perspiration; and that he does that and wishes to get tired and wishes to do that what he is doing complete and correctly, and that what he puts into it is his wish for perfection and to continue with it to the end—that is, his mind making him do it regardless of the tiredness of the body—and only hoping that he didn't bite off too big a piece to chew. That is the typical Man who, in such an activity becomes One and is, then, as an entity a replica of what should be unity of the universe. I say this is extraordinary and ordinary. Because one works in ordinary life in whatever kind of a task you have to fulfill; and many times you do it with boredom, and many times you must do it because someone tells you and you have to because you have to earn money; and you don't like this-and-that that is surrounding that particular kind of a task or work or your profession ... and very seldom do you really have love to want to do it so perhaps professionally you cannot do it—not easily—personally, I mean by that including your dexterities in hobbies you can pursue, including the possible relationships you can have with people who are your friends, including the possibility of that what there is in your mind, wishing at times when you have really the time and energy and the wish for it, to try to think a certain thing through until its source, *these* are the forms where an ordinary Man can utilize that what belongs to him, as his three centers, to its fullest extent.

side 2 [People shuffle in their seats]. It's always interesting. When we change these things, there is a certain de-tensing that takes place, and perhaps you say, "Thank God we have a moment free." Because I am sometimes very much like a steamroller, because I continue to talk in order ... I don't want you to lose the sequence of it, I want you to find out that there is a connecting link constantly between such thoughts and that even when afterwards there may be reference to what we have said in the beginning, that the totality becomes also an entity. That is the purpose; because when it is an entity, that what you listen to, that what is your posture when you listen and that what you wish to receive, can produce in you a certain emotional state. And it is that particular emotional state which becomes important for Man.

It's interesting, if one actually knows that an emotional state is really two-fold. The emotional state comes from a state of feeling and that what belongs to ordinary life and ordinary Earth and your ordinary body, and it functions quite well. The intensification of a feeling and the introduction of a new kind of principle will make out of a feeling an emotion. The intensity of feeling can take place in the feeling as it is. It will not immediately produce an emotion, but when it becomes an emotion it has to be felt very intensely before it can have any effect. That what changes a feeling from an emotion is the accent that is attached to the feeling or the emotion. My feeling belongs to my body and my personality and my well-being. My feeling concerns me. It concerns, of course, that what I ought to be in life. It concerns how I take care of my body, my personality, and in my good moments I even have a little Conscience that belongs to that kind of feeling. And the world in which it operates is only my little world. It changes into an emotion by displacing the accent outside of myself. When I consider a dog and I start to care, I place the accent on my dog and I include a little bit of an emotional state. When I consider my friends or I consider my family relationships, then I can feel; and in sharing with them, I change my feeling into an emotional state of myself by replacing the accent on that what also belongs to someone else, and I wish to share in their life by giving my life to them—at least part of it.

How far this goes in the life of ordinary Man depends entirely on the development of his particular talents. If one allows oneself to have a feeling and let it go over into an emotional state, it sometimes is almost impossible to contain oneself when the sympathy and that what is aroused by the conditions as one sees it as poverty or suffering, or conditions of a psychological nature which apparently cannot be solved, or the conditions of youth when they are apparently under the influence of a variety of different things they cannot cope with, or when one feels what time, and how often, energy is simply spilled and runs down the gutter, how often attempts are diluted because of not having a complete, clear purpose in mind, how often there is that kind of a waste in a Man's life and one becomes concerned about perhaps overpopulation or about emotional conditions that are in existence at the present time in this world or the dire necessities which perhaps happen to come and must come and whatever the rules are about which we know very little but nevertheless will affect us—from there it is a little step further to become emotionally involved in one's own life and the life of other people, the reason for their lives, the reason for one's own life, the reason for dying, the reason for the possibility of continuation of

life in different forms, spiritual life—of that what might be understood or even contacted, or what can give a perspective to one's life when one is on Earth.

The reasons why one looks at the stars, looks at the planets, looks at the Sun, the reasons why one becomes interested in mystical knowledge, in all kind of astrological configurations, in all kind of ideas inherent in folklore or whatever it is that affects you in a general way—sometimes a little superficially and sometimes way deep down within oneself—that kind of concern gradually starts to include the totality of the universe. That is, a Man who starts to feel and actually then changes into an emotional state by placing the accent on that what is outside of him—he will lose his selfishness, and in the place of his selfishness will come God.

A Man who wants to Work on himself must take, gradually, this selfishness as desires of his body or even the way he looks at his mind and how he admires it and his wishes for respect and that what is so-called the 'feeling-satisfaction' of purring, he has to learn to give it up. And he, himself, first has to accept himself for whatever he is so that then, in that acceptance there is the possibility of existence of emotions, and in that that he then can reach His Endlessness.

Ultimately, his selfishness must go. And, it is not altruism that has to take the place. It is that what is necessary for the wish of ultimately to have a fusion between his life and the totality of all life. And that does require, perhaps, a little more thought and consideration and exclusion of ordinary junk with which we fill our minds and our feelings, and let them go. Because whatever is belonging to the Earth will stay on the Earth, and let it be for whatever it is. One must prepare oneself to live in the affairs of the Father and not in that what belongs to mamma.

But, you see, when that takes place I deepen an emotional state, and I hope that in that kind of a depth that something is reached also within myself. I say, then, "Yes, my own planetary level of feelings go over into the proper relationship of all planets together"; almost, I would say, as a ring which belongs ... in which the Earth belongs and which is circling around—totally around—the Sun; in which the Sun for me becomes my essential essence and ... that what is the reality of myself from which I hope I will derive not only benefit but life and strength.

That is why we talk every once in a while in a certain emotional state. Because it has to penetrate. It has to be attached to the desire of Work. Because if you don't have that attitude towards Work, if you treat it a little bit haphazardly and a little bit here and a little bit there, it will not ... it will not do anything for you. It will just stir you up perhaps a little, and when the stirring up is too much you will run away from it.

A person who wants to Work must have that kind of courage to try to pursue it, but he also must have the proper attitude. He must know what is his place when he starts to touch and he tries to turn over a leaf of the book of esoteric knowledge, and that perhaps on the next page he might find out that he will die. This is the trouble: That you don't want to face facts of life or death; and that you always want to have something that satisfies you, and when it is a little difficult that you run away from it.

A Man is a Man who will continue to be a Man regardless of adverse circumstances under which he happens to live; and regardless of whatever is put on his shoulders, he will carry it. Atlas tried to get rid of it a little bit and Hercules was a little more smart than he was, and ever since that time Atlas continues to carry the whole world of joy and suffering on his shoulder; which shoulder is really important for Man because it connects his brain with his heart, it connects his Consciousness with his Conscience; and the world is inbetween there, resting on a certain place where there has to be a constant flow between his Consciousness and Conscience. And when Man in a Conscious state becomes One he becomes One in his world, and then his world represents the activity as a result of that what is Consciously thought and what is Conscientiously felt.

You see, there is purpose of all these kind of things, and the more you can start to think about it and the more you can realize what is needed, the more you will be, in a Group, unified, the more you will actually appreciate that Work, regardless of what particular form it happens to come to you, is always Work when you can use it for your own life; so that you can get rid of all the obnoxiousnesses of the different people you don't like, or all the different things you believe that you are entitled to.

Who are you to be entitled to anything. You are what you are in life in an ordinary sense just like an ordinary being, and you deserve to receive everything when you remain unconscious. You only start to deserve something when, because of your own efforts, you make something and then, in that responsibility you will be paid by something of value.

But you have to learn first how to deal with each other, because if you keep on being critical and not liking this and not attending Groups and staying away because something else is a little bit more important—go to the devil! Don't touch Work. Either you Work and you consider it important...

As you need Work, you will only be able to face your death in the right way. Gurdjieff

used to say, "Either you die as a Man or you die as an animal." He called it a dog—dirty dog, sometimes. But you don't know it. You don't want to believe it, because you always think there is, a little bit, door in the back through which you can enter. No! The door has to be opened and it has to have a veil, and you lift it because you are in front of the temple and you don't care if you will die in that attempt.

You have to be much more serious. When you Work, you Work together. And never mind who says what, provided it is honest; and you can take it, and if you don't understand it you can ask; and if you cannot find it, maybe somehow or other it is not necessary to have an answer. Because you know already more than enough in attempts to Work, and all the theories will not help you anymore. It depends on your wish, and the wish is not fed by more theory. The wish is fed by the realization of what you really are.

To the extent that you can accept yourself, to that extent you will not Work... And, you must realize that: That all the different kind of sufferings and all the things that you feel sorry for yourself, and all the moments that you happen to have and you have to experience and which you would not like to experience and you want to get out of their way—it's exactly that kind of a thing that can bring you to the realization "That is exactly what I need."

Because if you keep on running away, your circle of activity and your circle of experiences will be reduced gradually. It will gradually bore yourself in the ground, and then you will be buried, almost I will say, 'for good.' Don't take a chance. Because you don't know what's going to happen to you. You don't know anything about your Kesdjanian body—where it will have to be, how it has to grow, what you have to do in your life, now. You don't know enough about your karma; it's not written up; you can't read it in the Bible, either. All you can do is to go to Work on yourself to get knowledge, real knowledge on which you can base something, on which you can stand as a foundation from which you can start to operate slowly—day after day, time after time, almost moment after moment—as opportunities which come to you at times when you can Work.

At times when you cannot Work, be honest. Don't make an attempt. Let it go. Wait until the right time, but wait in such a way that you won't let the moment go by when it does come. That is honesty. It's not only seriousness. Honesty is to be truthful to yourself. Honesty also requires that at times when you don't know, that you say, "I don't know." That is your honesty.

You can be serious about all kind of attempts and not even allow yourself to know it's right

or not, and you may be seriously on the wrong road. But, your honesty will put you on the right road; and that includes to admit your ignorance, the difficulty, or that what is perhaps noticeable to others and perhaps that you want to talk about in the presence of others, dependent entirely on how much of your private life you wish to disclose. Ultimately in the presence of God you will have to, because He will never be fooled in that way. And that is why we talk about 'I'. That's why we talk about His Endlessness being present to your intuitive life. His Endlessness becomes, for you, your intuition when it is fed by Consciousness and Conscience.

That what is needed for Man is to admit that this 'I' has to be approached, when it is created, with fear and trembling, and that you really do not know how to Be in that presence. And for that, you start very gingerly; only to allow this 'I' to look at you; just Observe you, that's all you dare to ask. Because you won't know what else to ask as yet, and you have to wait until 'I' is full-grown, and then 'I' will tell you the difference between right and wrong, the difference between what is Conscience and what is laziness.

Non-Conscious is lethargic. It is because you have no wish, or you have a wish which is very low. Conscience is not subjectivity. Consciousness has to do with the functioning of your brain to let it allow thoughts to be formed so that they can stand by themselves and need not have support from your feeling. When a Man becomes Conscious, he becomes Conscious only when he dares to be alone. And when he is really alone, his Conscience will come and tell him that that is his friend. And then the Consciousness and Conscience can become, in Man, One; and then in this Oneness, that what Man is is already more than 50 percent Objective, and then it is a very small matter to gain the experience as the execution of one's Will to give Man the understanding to reach a higher level.

We will talk tomorrow a little bit in a general way, probably, and on Sunday we'll meet again in a rather smaller Group for anyone who really wishes to come in sincerity. Try not to waste your time and try not to waste mine. When I come, I wished that you really take this as a form of energy spent for you and that you must use it. And if you don't, then of course it is wrong. Because whenever energy of this kind is expressed and you don't have the proper attitude towards it, then you commit a sin, and it is really, from the standpoint of Objectivity and definitely from the standpoint of His Endlessness, a sin which cannot be forgiven and what the Bible calls the sin against the 'Holy Ghost.'

You may be ignorant and you may be lazy, you may be stupid, but when there is something

that is sounded as a certain ... first as a noise, or perhaps even first as a sigh and gradually as a noise which takes on the form of its own and perhaps, as a tone spreading itself further and further, perhaps ... I hope that someday it will sound like a siren actually waking you up to the possibility, I would almost say, that something is 'afire.' And nonetheless, you use water; you have to be burned, but if you can use water and fire at the proper time, you can remain living in your house until you get through with it.

So, I hope tomorrow evening... What we will do tomorrow depends a little bit on how you feel, how tired. I think you should be in Santa Fe almost for the fun of it. And you must see what you can do, what you have to do, and gather a little bit more energy, maybe, for the rest of the trip. And those, of course, who have to go, try to exhaust what you can from Santa Fe. If there are a few people who would like to see me, try to make arrangements tomorrow morning. I would like to have the morning free for myself, but in the afternoon you can come. And I'm staying at Tom and Julie's house, so you can phone me there and see when there is time. At 4 o'clock we'll play a little music at St. John's College, and tomorrow evening at 8 we will meet here again. On Sunday, very much a similar kind of arrangement. But there are some people who would like to work physically and perhaps would like to go to Frank and Tina out in the country, and of course you know you are welcome there.

And also do not want to take that kind of a trip and still want to Work—try to Work—work with Tom at his house. You owe ... you in Santa Fe owe a great deal to Tom and Julie. They came here in a very difficult time for your Group, and the damage is not yet repaired. But there is a possibility that you will be much more unified when you remember the aim of wanting to Work, and never mind what differences there are. So, Tom offers to help him on Sunday, particularly Sunday morning.

If you want to, talk to him about it and talk to Frank and Tina about it—whatever you wish to do. I will also work myself Sunday morning. I do not know where. Sunday afternoon, if anyone again wants to talk a little bit, it's all right if we have time. Four o'clock music; in the evening again 8 o'clock meeting, as I said before, for those who really wish to come. Monday morning we'll go further.

Arrangements for the rest of the trip. There's a great deal left to your own devices—whatever you wish to do. There are no particular points where you ought to meet, or camping grounds. You can go to Bakersfield and enter California that way. You can go to Nevada and

then go up a little further north and then go west. Whichever way you want to do it, you can spend two or three days as you like. I hope... Ron, if it is all right, we might meet at Clara Street on Wednesday—that is, next week—perhaps again at about 8 o'clock. So if you want to be there for that kind of a meeting, then you have to be ... you have to be sure that the way you arrange your trip will allow you do it.

So I hope you have a good ... a good period this time. I hope that among all of us—and this is now New York included, all of those who took the trouble and for whom perhaps it was a little hardship and perhaps sometimes a little bit of a lark or a desire to see a part of the world and to associate with each other—that gradually you start to derive a benefit and that you see what is really needed is to get you out of your own shell, and that you rub up against a variety of different kinds of people, and that they, and you yourself included, will give opportunities to you and to others to be reminded to remember yourself. And if the trip can do that, it will have served its purpose.

We are now about two-thirds on the way. It is a good start. I hope we all will have the strength to continue with a real desire that Work always remains paramount in one's life—without neglecting your ordinary, daily task of unconsciousness.

So, goodnight everybody. Hope to see you tomorrow.

End of tape